

# Al-Istiqamah

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Newsletter

## Living to Die or Dying to Live!

Editorial

"Death is a harsh and fearful reality faced by everyone who lives. No one has the power to avoid it, nor does anyone around a dying person have the ability to prevent it. It is something that happens every moment and is something encountered by the young and the old, the rich and the poor, the strong and the weak. They are all the same in that they have no plan, nor any means of escaping it, no mean of intercession, no way to prevent it, nor to delay it."<sup>1</sup> Allaah - the Most High - says:

**"Say: Indeed, the death from which you flee will surely meet you, then you will be sent back to Allaah, the All-Knower of the unseen and the seen. And He will then tell you what you used to do."** [Soorah al-Jumu'ah 62:8].

**"Every soul shall taste death. And We shall make a trial of you with evil and with good, and to Us will you be returned."** [Soorah al-Anbiyaa 21:34-35].

Indeed it is death: "which causes fear in the souls, and with it one's actions are sealed, and what comes after is even more fearful and fear-inducing. For is there a place one can flee to in order to escape from the constrictions suffered in the grave? What will our reply be when we are questioned in the grave? Indeed, not a single one of us knows where we will end up. Will it be Paradise whose width is like the heavens and the earth, or shall it be the Fire whose fuel is of men and stones?"<sup>2</sup>

Ibraaheem ibn Adham (d.160H) - *rahimahullaah* - said, when he was asked about the verse: **"Call upon Me and I will respond to you."** [Soorah Ghaafir 40:60] They said: We call upon Allaah, but He does not respond to us. So he said:

"You know Allaah; yet you do not obey Him. You recite the Qur'aan; yet you do not act according to it. You know Shaytaan; yet you continue agreeing with him. You claim to love Allaah's Messenger *'alayhis-salaam*; yet you abandon his *Sunnah* (guidance and way). You claim to love Paradise; yet you do not work for it. You claim to fear the Fire; yet you do not stop sinning. You say: Indeed death is true; yet you have not prepared for it. You busy yourselves with the faults of others; yet

you do not look at your own faults. You eat the sustenance that Allaah provides for you; yet you are not grateful to Him. And you bury your dead; yet you have not heeded its lesson."<sup>3</sup>

So this - O noble reader - is the reality which must be firmly established in one's heart; the reality that life in this world is limited and has an appointed end, and that this end will surely come ...

*"The righteous will die;*

*And the wicked will die.*

*The warriors who fight jibaad will die;*

*And those who sit at home will die.*

*Those who busy themselves with correct beliefs will die;*

*And those who treat people as their slaves will die.*

*The brave who reject injustice will die;*

*And the cowards who seek to cling to this vile life will die.*

*The people of lofty goals and ambitions will die;*

*And the wretched who live for cheap enjoyment will die."*<sup>4</sup>

**"Every soul shall taste death."** [Aal-'Imraan 3:185].

"So keep in mind the point of death, and of one's passing on to the next life, and the number of sins that one has committed and the small amount of good that one has done. Think of the good that you would earnestly like to do at that time - then bring that forward and do it today. And think of all those things which you would desire to clear yourself of - then clear yourself from them now,"<sup>5</sup>

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1. *Al-Mawt* (p.9) of Shaykh 'Alee Hasan al-Halabee.

2. *As-Salaat wa Atharahu fee Ziyaadatil-Eemaan* (p.10) of Shaykh Husayn al-Awaishah.

3. Al-Haafidh Ibn Rajab related it in *al-Khushoo' fis-Salaah* (p.62).

4. *Al-Mawt* (p.10).

5. *Al-Mawt* (p.16).

### In this Issue:

**Living to Die or Dying to Live**

**Understanding Islaam**

**The Muslim Woman: Her Status in the Ummah**

**The Effects of *Laa ilahaa ilallaah***

**Questions Concerning Everyday Issues**



# Undrestanding ISLAAM

*By the esteemed Shaykh*

Muahmmad ibn Saalih al-'Uthaymeen

The Shaykh said in *Sharh Usoolul-Eemaan* (pp.4-7):

[1] **The *deen* (religion) of Islaam:** It is the way of life that Allaah sent the Prophet Muhammad *sallallaahu 'alayhi wa sallam* with. By it, Allaah terminated the validity of all other religions, perfected this religion for His worshippers, completed His favour upon them and has chosen only this religion for them - no other religion will be accepted by Him from anyone. Allaah - the Most High - said:

**"Muhammad is not the father of any man amongst you. Rather he is the Messenger of Allaah and the *khaatim* (last and final) of the Prophets."** [Soorah al-Ahzaab 33:40].

**"This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islaam as your religion."** [Soorah al-Maa'idah 5:3].

**"Indeed the religion with Allaah is Islaam."** [Soorah Aal-'Imraan 3:19].

**"Whosoever seeks a religion other than Islaam, never will it be accepted from him, and in the Hereafter he will be one of the losers."** [Soorah Aal-'Imraan 3:85].

And Allaah - the Most High - obligated all of mankind to take Islaam as their religion. So Allaah said, whilst addressing His Messenger *sallallaahu 'alayhi wa sallam*:

**"Say: O mankind! Indeed I have been sent to you all as the Messenger of Allaah; to Whom belongs the dominion of the heavens and the earth. None has the right to be worshipped except Him; it is He who gives life and causes death. So believe in Allaah and His Messenger - the Prophet who can neither read nor write - who believes in Allaah and His Words. So follow the Messenger of Allaah so that you may be rightly-guided."** [Soorah al-A'raaf 7:158].

And in *Saheeh Muslim* (1/93), from Abu Hurayrah *radiallaahu 'anh* that Allaah's Messenger *sallallaahu 'alayhi wa sallam* said: *"By Him in whose Hand is the life of Muhammad! There is no one from this nation, be he a Jew or a Christian, who hears of*

*me and dies whilst not having eemaan (faith) in what I have been sent with, except that he will be one of the companions of the Hellfire."*

And *eemaan* (faith) in the Prophet implies: affirming that which he was sent with, along with acceptance of it and submission to it. Without these two matters, mere affirmation is not sufficient. This is why even though Abu Taalib (the Prophet's uncle) affirmed what was sent to the Prophet *sallallaahu 'alayhi wa sallam* and that Islaam was the best of religions, yet he did not accept his message nor submit to it; and thus he did not have *eemaan* in the Prophet *sallallaahu 'alayhi wa sallam*.

[2] **The religion of Islaam** contains all that was beneficial from the previous religions. It is suitable for implementation in any age, any where and by any nation. Allaah - the Most High - said, whilst addressing His Messenger *sallallaahu 'alayhi wa sallam*:

**"And We have sent down to you the Book in truth, confirming the Scripture that came before it, testifying to the truth contained therein whilst exposing the falsehood that has been added therein."** [Soorah al-Maa'idah 5:48].

That Islaam is suitable for implementation in any age, any where and by any nation does not mean that it becomes submissive to nations - being altered and changed by them - as some people falsely think. But rather it means that whenever it is truly adhered to then it brings benefit and goodness to that nation, as well as reforming and correcting it - in whatever age or place.

[3] **The religion of Islaam** is the religion of truth. It is the way of life that Allaah - the Most High - guaranteed His help and victory for those who truly adhere to it, and that He would make it dominant over all other religions. Allaah - the Most High - said:

**"It is He who has sent His Messenger with the guidance and the religion of truth, that it may prevail over all other religions, even if the pagans detest it."** [Soorah at-Tawbah 9:33].

And Allaah - the Most High - said:

**"Allaah has promised to those amongst you who truly have *eemaan* (true faith and belief) and act in obedience to Allaah and His Messenger, that He will grant them rulership upon the earth, just as He granted it to those before them, and that He will establish their Religion for them and grant them the authority to practice their Religion which He chose and ordered them with. And He will certainly change their situation to one of security, after their fear. Providing that they worship and obey Me, not associating anything else in worship with Me. Then,**



whoever rejects this favour by disobedience to their Lord - then they are the rebellious transgressors.”  
[Soorah an-Noor 24:55]

[4] The religion of Islaam is a complete religion comprising both *'aqeedah* (beliefs) and *sharee'ah* (laws).

π It commands them with *tawheed* (to single out Allaah alone for worship) and prohibits them from *shirk* (associating partners with Allaah, in that which is particular to Him).

∫ It commands them with being truthful and prohibits them from lying.

∫ It commands them with *'adl* (justice) and prohibits them from injustice and oppression.

∫ It commands them with fulfilling trusts and prohibits them from acting treacherously.

∫ It commands them with keeping promises and prohibits them from breaking them.

∫ It commands them with kindness and good treatment of parents and prohibits them from disobedience to them in that which is not sinful.

∫ It commands them with joining the ties of relations and prohibits them from severing them.

∫ It commands them with good treatment of neighbours and prohibits the causing of harm to them.

In short, Islaam orders all that is good, from manners and morals, and prohibits all that is evil from it. Likewise, it orders all actions which are righteous and good and prohibits all actions that are evil and harmful. Allaah - the Most High - said:

“Indeed Allaah enjoins upon you justice, kindness and the giving of good to relatives and near ones. And He prohibits you from all shameful and evil deeds, oppression and transgression. Thus He admonishes you, that you may take heed and be reminded.”  
[Soorah an-Nahl 16:90].

## The Muslim Woman: Her Status in the Ummah

By the noble Scholar  
Shaykh 'Abdul-'Azeez bin Baaz<sup>1</sup>

The status of the Muslim woman in Islaam is a very noble and lofty one, and her effect is very great in the life of every Muslim. Indeed, the Muslim woman is the initial teacher in the building of a righteous society, providing she follows the guidance from the Book of Allaah and the *Sunnah* of His Prophet *sallallaahu 'alayhi wa sallam*. Since adherence to the Qur'aan and the *Sunnah* distances every Muslim - male or female - from being

misguided in any matter. The misguidance that the various nations suffer from, and their being deviated, does not come about except by being far away from the path of Allaah - the Most Perfect, the Most High - and from what His Prophets and Messengers, may Allaah's peace and prayers be upon them all, came with. The Prophet *sallallaahu 'alayhi wa sallam* said: “I am leaving behind two matters, you will not go astray as long as you cling to them both, the Book of Allaah and my *Sunnah*.”<sup>2</sup>

The great importance of the Muslim woman's role - whether as wife, sister or daughter, and the rights that are due to her and the obligations due from her - have been explained in the noble Qur'aan, and further details of this have been explained in the purified *Sunnah*.

The secret of her importance lies in the tremendous burden and responsibility that is placed upon her, and the difficulties that she has to shoulder - responsibilities and difficulties some of which not even a man bears. This is why from the most important obligations upon a person is to show gratitude to the mother, and kindness and good companionship with her. And in this matter, she is to be given precedence over and above the father. Allaah - the Most High - says:

“And We have enjoined upon man to be dutiful and good to his parents. His mother bore him in weakness upon weakness and hardship upon hardship, and his weaning is in two years. Show gratitude and thanks to Me and to your parents. Unto Me is the final destination.” [Soorah Luqmaan 31:14].

Allaah - the Most High - said:

“And We have enjoined upon man to be dutiful and kind to his parents. His mother bears him with hardship, and she brings him forth with hardship. And the bearing and the weaning of him is thirty months.” [Soorah al-Ahqaaf 41:15].

A man came to Allaah's Messenger *sallallaahu 'alayhi wa sallam* and said: O Messenger of Allaah! Who from amongst mankind warrants the best companionship from me. He replied: “Your mother.” The man asked: Then who? So he replied: “Your mother.” The man then asked: Then who? So the Prophet replied again: “Your mother.” The man then asked: Then who? So he replied: “Then your father.”<sup>3</sup> So this necessitates that the mother is given three times the likes of kindness and good treatment than the father.

As regards the wife, then her status and her effect in making the soul tranquil and serene, has been clearly shown in the noble *ayaah* (verse), in His - the Most High's - saying:

“And from amongst His Signs is this: That He created for you wives from amongst yourselves, so that you may find serenity and tranquility in them.



**And He has put between you love and compassion. Indeed, in this are signs for those who reflect.**  
[Soorah Room 30:21].

Al-Haafidh Ibn Katheer (d.774H) - *rahimahullaah* - said, whilst explaining the terms *mawaddah* and *rahmah* which occur in the above verse: "*Al-mawaddah* means love and affection, and *ar-rahmah* means compassion and pity - since a man takes the hand of a woman either due to his love for her, or because of compassion and pity for her; by giving to her a child from himself ..."4

And the unique stance that the Prophet *sallallaahu 'alayhi wa sallam*'s wife Khadeejah - *radiallaahu 'anhaa* - took, had a huge effect in calming and reassuring Allaah's Messenger *sallallaahu 'alayhi wa sallam*, when the angel Jibreel - *'alayhis-salaam* - first came to him in the cave of Hira. So the Prophet *sallallaahu 'alayhi wa sallam* returned to Khadeejah with the first Revelation and with his heart trembling and beating severely, and he said to her: "*Cover me! Cover me!*" So they covered him until his fear was over, after which he told Khadeejah - *radiallaahu 'anhaa* - everything that had happened, and said: "*I fear that something may happen to me.*" So she said to him: "**Never! By Allaah! Allaah will never disgrace you. You keep good ties with relations, you help the poor and the destitute, you serve your guests generously and assist those who have been afflicted with calamities.**"5

And do not forget about 'Aaishah - *radiallaahu 'anhaa* - and her great effect. Since even the great *Sahaabah* (Companions) used to take knowledge of Hadeeth from her, and many of the *Sahaabiyat* (female Companions) learn the various rulings pertaining to women's issues from her ...

And I have no doubt that my mother - may Allaah shower His mercy upon her - had a tremendous effect upon me, and has a great excellence over me, in encouraging me to study; and she assisted me in it. May Allaah greatly increase her reward and reward her with the best of rewards for what she did for me.

And there is no doubt also, that the house in which there is kindness, gentleness, love and care, along with the correct Islaamic *tarbiyah* (education and cultivation) will greatly affect the man. So he will become - if Allaah wills - successful in his affairs and in any matter - whether it be seeking knowledge, trading, earning a living, or other than this. So it is Allaah alone that I ask to grant success and to guide us all to that which He loves and is pleased with. And may the prayers and peace of Allaah be upon our Prophet Muhammad, and upon his Family, his Companions and his followers.

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1. He is the exemplary Scholar: Abu 'Abdullaah, 'Abdul-'Azeez bin 'Abdullaah bin Baaz. He was born in the city of Riyaadh (Sa'udi Arabia) on the 12th of Dhul-Hijjah in the year 1330H. He began seeking knowledge by first memorising the Qur'aan before reaching

the age of maturity. He then went on to study the various Islaamic sciences, such as *'Aqeedah* (Beliefs), *Fiqh* (Jurisprudence), *Usoolul-Fiqh* (Fundamentals of Jurisprudence), *Hadeeth* (Prophetic Narrations), *Faraa'id* (Laws of Inheritance), *Nahw* (Grammar) and *Sarf* (Morphology) - even though the Shaykh became permanently blind at the age of seventeen. He studied these sciences under some of the most prominent Scholars of Riyaadh and Makkah of his time, including Shaykh Muhammad ibn 'Abdul-Lateef ibn 'Abdur-Rahmaan ibn Hasan and also the former grand-muftee and noble Scholar, Shaykh Muhammad ibn Ibraaheem - whom he studied under for ten years. He is eighty-six years old, mild, generous and forbearing in nature, whilst firm, yet wise, when speaking the truth. He is a *zaahid* (one who abstains) with respect to this world and is one of the foremost Scholars of *Ahlus-Sunnah wal-Jamaa'ah* in this present age. The noble Shaykh has - by Allaah's grace - devoted his whole life to the cause of Islaam and its people, authoring many books and booklets, teaching and serving the masses, along with being very active in the field of *da'wah*. May Allaah protect our noble father and Shaykh, and may He continue to benefit the Ummah with him.

This small article was a response to a particular question concerning the position and status of Muslim women, and has been taken from his *Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah* (3/348-350).

2. Hasan: Related by Maalik in *al-Muwattaa* (2/899) and al-Haakim (1/93), from Ibn 'Abbaas *radiallaahu 'anh*. It was authenticated by al-Albaanee in *as-Saheehah* (no.1871).
3. Related by al-Bukhaaree (no.5971) and Muslim (7/2), from Abu Hurayrah *radiallaahu 'anh*.
4. *Tafseer Qur'aanul-'Adheem* (3/439) of Ibn Katheer.
5. Related by al-Bukhaaree (1/22) and Muslim (1/139), from the lengthy narration of 'Aaishah *radiallaahu 'anhaa*.

## The Effects Of Laa ilahah ilallaah

By the esteemed Scholar  
Shaykh Saalih ibn Fawzaan al-Fawzaan<sup>1</sup>

This *kalimah* (word) *Laa ilahah ilallaah* (that none has the right to be worshipped except Allaah), if it is said with truthfulness and sincerity from the heart, and acted upon in that which it necessitates - outwardly and inwardly - then its effect will indeed be praiseworthy upon both the individual and the society.

From the most important of its effects are:-

- [1] *Uniting the word of the Muslims*: This will result in strengthening the Muslims and assisting them in defeating their enemies - as long as they continue to follow and practice the



same single religion, and as long as they adhere to the same single 'aqeedah (belief). Allaah - the Most High - said:

**"And hold fast altogether to the rope of Allaah and do not be divided."** [Soorah Aal-'Imraan 3:103].

**"It is He Who has strengthened you with His help and with the Believers, and moreover, He has put love and affection between their hearts. If you were to spend all that is in the earth, then never could you have united their hearts, but Allaah has united them. Indeed He is the all-Mighty, the all-Wise."** [Soorah al-Anfaal 8:62-63].

And differing in matters of 'aqeedah (beliefs) is the cause for splitting, disunity and hostility, as Allaah - the Most High - said:

**"Indeed those who split-up their religion and become sects, you have no part with them in the least."** [Soorah al-An'aam 6:159]

**"But people have cut-off their affair of unity between them and have become sects, each party rejoicing in that which is with itself."** [Soorah al-Mu'minoon 23:53].

So people cannot truly be united except upon the correct concept of *eemaan* (faith) and the correct 'aqeedah of *Tawheed*, which are both direct implications of *Laa ilahah ilallaah*. One need only consider the condition of the Arabs before and after Islaam.

[2] *Prevalence of safety and peace in a unified society*, which believes in and abides by *Laa ilahah ilallaah*. Since the individuals in such a society will take care in doing only that which Allaah has made *halaal* (lawful) and abandoning that which Allaah has made *haraam* (unlawful) - acting in accordance with what the 'aqeedah necessitates upon them. So this will prevent people from enmity, oppression and injustice, whilst directing them towards co-operation, love and deep brotherhood for the sake of Allaah, acting upon His - the Most High's - saying:

**"Indeed the Believers are but brothers."** [Soorah al-Hujuraat 49:10].

This is clearly reflected in the life of the Arabs before and after believing in *Laa ilahah ilallaah*. Before Islaam, they lived in hostility and insecurity, constantly fighting and killing each other. However, when they embraced Islaam this all changed, and the same people lived with each other in peace and an atmosphere of love and brotherhood prevailed, as Allaah - the Most High - said:

**"Muhammad is the Messenger of Allaah, and those who are with him are strong and mighty against the**

**unbelievers and merciful and kind amongst each other."** [Soorah al-Fath 48:29].

**"And remember the favour of Allaah upon you; for you were enemies and He joined your hearts in love, so that by His grace you became brothers."** [Soorah Aal-'Imraan 3:103].

[3] *Achievement of happiness*, attainment of the *khilaafah* (succession of power and authority) in the earth, maintaining purity of the religion and being steadfastness against the onslaught of false beliefs and foreign ideologies. Allaah said:

**"Allaah has promised to those amongst you who truly have *eemaan* (true faith and belief) and act in obedience to Allaah and His Messenger, that He will grant them rulership upon the earth, just as He granted it to those before them, and that He will establish their Religion for them and grant them the authority to practice their Religion which He chose and ordered them with. And He will certainly change their situation to one of security, after their fear. Providing that they worship and obey Me, not associating anything else in worship with Me. Then, whoever rejects this favour by disobedience to their Lord - then they are the rebellious transgressors."** [Soorah an-Noor 24:55].

So Allaah - the Most Perfect - has made achievement of these lofty goals conditional upon worshipping and obeying Him and not associating any partners with Him. And this is the true meaning of *Laa ilahah ilallaah*.

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1. From *Laa ilahah ilallaah, Ma'nabaa, Makaanatubaa wa Fadlubaa* (pp.36-39), abridged.

## Everyday Issues

*Answered by the Noble Scholar and Muftee*

Shaykh 'Abdul-'Azeez bin 'Abdullaah bin Baaz

[Q.1]: An argument arose between myself and some brothers concerning clothes that are made from animal skin. Some of the brothers were of the opinion that such clothing were normally made from the skin of pigs. If this is the case, then what is your opinion about such items of clothing? Are such items of clothing permitted for us to wear? In some books - such as *al-Halaal wal-Haraam* of al-Qaradhaawee, and also *ad-Deen 'alaa Madhaahibul-Arba'ah* - this particular issue has been discussed and the various differing opinions stated, but such books did not however clarify the issue.<sup>1</sup>



[A1]: "It is established from the Prophet *sallallaahu 'alayhi wa sallam* that he said: *"If the skin is tanned, then it is purified."*<sup>2</sup> And the Scholars have differed concerning this: Does this hadeeth cover all types of tanned skins, or is it particular to the tanned skin of those animals whose slaughtered meat is lawful? There is no doubt that the tanned skin of those animals whose slaughtered meat is lawful, such as the skin of camels, cows and sheep, are *taahir* (pure) and are *jaa'iz* (permissible) to use for all types of clothing - according to the most correct saying from the People of Knowledge. However, as for the skin of pigs, dogs and their like - whose slaughtered meat is not lawful - then the People of Knowledge have differed as to whether tanning purifies their skin or not. So cautiousness dictates avoiding their useage - acting upon the saying of the Prophet *sallallaahu 'alayhi wa sallam*: *"Whosoever avoids the doubtful matters safeguards his Religion and his honour."*<sup>3</sup> And also his *'alayhis-salaatu was-salaam*'s saying: *"Leave that which makes you doubt, for that which does not make you doubt."*<sup>4</sup>

[Q2]: Sometimes whilst praying - especially during *rukoo'* (bowing) and *sujood* (prostration) - part of the *awrah* (private parts) of a person becomes exposed due to his wearing trousers. So what is the ruling concerning the wearing of trousers whilst praying?

[A.2]: "If the man's trousers cover what is between his navel and his knees and are loose fitting, wide and baggy, then it fulfills the condition for the correctness of the Prayer. However, what is more preferable is to wear a *qamees* (long shirt) - which reaches half-way down to the shins, or just above the ankle-bone - over the trousers. This is a more complete form of covering the *awrah*. Likewise, Prayer in an *izaar* (a loose lower garment) is more preferable than Prayer in a pair of trousers without a long shirt - since the *izaar* far better covers the *awrah* than a pair of trousers."<sup>5</sup>

[Q3]: Even though my husband - may Allaah forgive him - is a person of good character and fears Allaah, yet he does not treat me with kindness. He is always moody, frowning and troubled at heart - and he often says that I am the cause of this. However, Allaah knows - and all praise is for Allaah - that I do fulfill his rights and try to bring to him tranquility and peace of mind and I try to stay clear of all that which displeases him, whilst patiently bearing his excesses against me. Every time I ask him about something, or speak about a particular matter, he becomes angry and says that my speech is stupidity - even though I know that he is perfectly happy in the company of his friends and associates. However, when it concerns me, then he does not treat me in the same manner, nor with the same feeling. This causes me great hurt and anger and I have often considered leaving the house. I have - and all praise is for Allaah - been educated to a good level and fulfill that which Allaah has obligated me with. O noble Shaykh! If I leave the house with my children, try to educate them and live my own life, will I be

sinful in doing so? Or should I continue to live in my present circumstance, abstain from speaking and continue patiently bearing these difficulties? Please advise me as to what I should do - and may Allah reward you with goodness.

[A.3]: "There is no doubt that it is obligatory for the husband and wife to live together in a kind and sociable manner. There should be good manners and treatment between them, along with affection and pleasant behaviour - as Allaah the Mighty and Majestic - says: **"And live with them in honour and in kindness."** [Soorah an-Nisaa 4:19]. And His - the Most Perfect's - saying: **"And the wives have rights over the husbands - similar to those of the husbands over them - in that which is reasonable. But men have a degree over them."** [Soorah al-Baqarah 2:228]. The Prophet *sallallaahu 'alayhi wa sallam* said: *"Righteousness is good character."*<sup>6</sup> And he *'alayhis-salaatu was-salaam* said: *"Do not consider any good action as insignificant- even if it is meeting your brother with a cheerful face."*<sup>7</sup> And he *sallallaahu 'alayhi wa sallam* also said: *"The most perfect of Believers in eemaan (faith) is the one with the best character. And the best of you are those that are best to their women-folk, and I am the best amongst you to my family."*<sup>8</sup> There are besides these many other ahaadeeth which are a general proof for the encouragement of good character, cheerful meeting and good companionship between Muslims. If this is the general case between Muslims, then good treatment between husband and wife and relatives is even more important.

You have done well in patiently persevering and bearing the ill treatment and bad character from your husband. However, I advise you to have even greater patience and not to leave the house, and if Allaah - the Most High - wills, there will be a great deal of good in this and a praiseworthy end for you. Allaah - the Most Perfect - said: **"Patiently persevere! Indeed Allaah is with those who patiently persevere."** [Soorah al-Anfaal 6:46]. And His - the Mighty and Majestic's - saying: **"Indeed whosoever fears Allaah, obeys Him, turns away from disobedience and patiently perseveres, then Allaah does not cause the rewards of the doers of good to be lost."** [Soorah Yoosuf 12:90]. And His - the Mighty and Majestic's - saying: **"Only those who patiently persevere shall receive their reward in full, without reckoning."** [Soorah az-Zumar 39:10]. And His - the Most Perfect's - saying: **"So patiently persevere! Indeed, the end will be good for those who are pious."** [Soorah Hood 11:49].

However, this does not prevent you from speaking to your husband with such words, and behaving with him in such a manner, that will soften his heart and lead to him being pleased with you and fulfilling your rights of companionship. And as long as he is fulfilling the main and important obligations towards you, then try not to ask him for any worldly need, until his heart is opened and his chest is expanded in accepting your request and fulfilling your needs; in this way - if Allaah wills - your ending will be a praiseworthy one. May Allaah grant you increase in all that is good, and that the condition of your



husband improves, and that he is guided to good character, kindness in companionship and to fulfilling the rights that are due upon him. Indeed Allaah is the best of those who are asked, and only He guides to the path that is straight.”<sup>9</sup>

**[Q4]:** Is it permissible to use a newspaper as a dining spread to eat upon it. If it is not permissible, then what should be done after reading it?

**[A.4]:** “It is not permissible to use a newspaper which contains Qur’aanic verses, or the remembrance of Allaah, as a dining spread. Nor is it permissible to make envelopes out of such material, nor to utilize it in any other manner which is disrespectful and insulting to it. If the situation is as we have mentioned, then such papers containing Qur’aanic material should either be stored away in an appropriate place, or burnt, or buried in clean ground.”<sup>10</sup>

**[Q5]:** I am a young man, nineteen years of age, and have involved myself in a great deal of sin. Even to the extent that I do not pray most of my Prayers in the mosque, and I have never completely fasted the month of Ramadaan in my entire life. Besides these, I have committed other sins as well. I have vowed to repent many times before, however, after doing so I lapse back into these same sins. The youths of my area are just as bad, as are the friends that I associate with. And Allaah knows that I have transgressed against myself and that whenever I repent, I return back to the same sins. I hope that you may direct me to a path that will bring me closer to my Lord and distance me from these evil actions of mine.

**[A5]:** “Allaah - the Might and Majestic - says: “Say O My Slaves who have transgressed against their own souls! Do not despair of Allaah’s mercy. Indeed Allaah forgives all sins. Truly He is Oft-Forgiving, Most Merciful.” [Soorah az-Zumar 39:53]. There is a consensus from the Scholars that this noble *aayah* (verse) was revealed for the *taa’ibeen* (those who repent). So whoever sincerely repents from his sins, then Allaah will forgive him all his sins, as occurs in the saying of Allaah - the Most Perfect - : “O you who Believe! Turn to Allaah in sincere repentance. Perhaps your Lord may remove from you your sins and admit you into Paradise beneath which rivers flow.” [Soorah at-Tahreem 66:8]. So in this *aayah* (verse), Allaah has made the removal of sins and entry into Paradise dependent upon sincere repentance.

And sincere repentance is conditional upon: [i] abandoning the sin and keeping away from it, [ii] having regret and remorse for committing the sin, [iii] truly intending not to commit the sin again, [iv] remembering the greatness of Allaah and hoping for His reward, whilst fearing His punishment. Another condition for sincere repentance is that if due to transgression, the wealth or property of someone has been stolen or usurped, then it must be returned, or forgiveness must be sought from the one whose

wealth, blood or honour has been taken. However, if the honour of a person has been violated and the situation is such that it is not possible to seek that person’s forgiveness, then plenty of *du’aa* (supplication) should be made for his welfare and he should be spoken good of in those places where he had previously been backbitten, since good deeds wipe away bad ones. Allaah - the Most Perfect - said: “Turn you all in repentance to Allaah, O Believers, in order that you may be successful.” [Soorah an-Noor 24:31]. So in this *aayah* (verse) Allaah - the Mighty and Majestic - linked success with *tawbah* (repentance) and points to the fact that the repentant person will reach success and happiness, and if such a person were to follow up this repentance with *eemaan* (faith) and doing righteous actions, then Allaah would efface his evil actions and change them to good actions, as Allaah - the Most Perfect - says, after mentioning the sins of *Shirk* (directing worship that is due only for Allaah, to other than Allaah), taking a life without just cause and fornication and adultery: “And whoever does this, will receive the punishment. The punishment will be doubled for him on the Day of Judgement and he will live therein in disgrace. Except for those who repent, have *eemaan* (faith) and do righteous actions. For them Allaah will change their evil deeds into good ones, and Allaah is Oft-Forgiving, Most Merciful.” [Soorah al-Furqaan 25:68-70].

And from the causes of *tawbah* (repentance) are humility and submissiveness to Allaah - the Most Perfect - and imploring Him for guidance - realising that acceptance of one’s repentance is indeed another favour from Allaah. Thus, Allaah - the Most Perfect - said: “Call upon Me and I will respond to your supplication.” [Soorah Ghaafir 40:60]. And He - the Mighty and Majestic - said: “And when My servant asks you concerning Me, say to them that I am indeed near. And I respond to the supplication of the one who supplicates to Me.” [Soorah al-Baqarah 2:186]. Also, from the causes of *tawbah* is choosing good companionship and friendship, and following them in righteous conduct, whilst staying clear of bad companionship. It is authentically related from Allaah’s Messenger *sallallaahu ‘alayhi wa sallam* that he said: “A person is upon the religion of his friend, so let one of you look to whom he keeps as a friend.”<sup>11</sup> And the Prophet *sallallaahu ‘alayhi wa sallam* also said: “The example of a good companion and a bad companion is like that of a seller of musk, and the one who blows the blacksmith’s bellows. As for the seller of musk, then either he will grant you some, or you buy some from him, or at the very least you enjoy a pleasant smell from him. As for the one who blows the blacksmith’s bellows, then either he will burn your clothes, or you will get an offensive smell from him.”<sup>12,13</sup>

**[Q6]:** What is the obligation upon the Muslim Scholars with regard to the large number of *jam’iyyaat* (societies) and *jamaa’aat* (groups) in many of the Islaamic lands and elsewhere, and with regard to the differences that exist between them, to the point that each group declares the others to be misguided. Do you not hold that it is fitting to enter into explaining the like



of this matter and to clarify the truth concerning their differences, for fear that these differences will increase and lead to evil consequences for the Muslims.

[A.6]: "Our Prophet *sallallaahu 'alayhi wa sallam* made clear to us a single way which is obligatory upon the Muslims to follow and traverse, and that is Allaah's Straight Path and the methodology of His upright religion. Allaah - the Most High - said: "And this is My Straight Path, so follow it and do not follow other paths that will separate you from His Path. This has He ordained for you, that you may become pious." [Soorah al-An'aam 6:153]. Just as the Lord of Might and Majesty warned the Ummah (nation) of Muhammad *sallallaahu 'alayhi wa sallam* against splitting and disunity, since that is one of the greatest causes of failure and of the enemy taking control, as occurs in the saying of Allaah - the Mighty and Majestic's - : "And hold fast altogether to the rope of Allaah and do not be divided." [Soorah Aal-'Imraan 3:101]. And His - the Most High's - saying: "He has ordained for you the same religion which He ordained for Nooh, and that which We revealed to you, and that which We ordained for Ibraaheem, Moosaa and 'Eesaa *'alayhimus-salaam*, saying: that you should establish the religion by doing that which you are ordered with, and make no divisions in it. Intolerable for the Pagans is that to which you call them." [Soorah ash-Shooraa 42:13]. So this is a Divine call to unity and for hearts to be harmonised. And in any Islaamic land, if there are many groups for the purpose of good, aid, co-operating in righteousness and piety between the Muslims - without their being differences between the desires of the companions and followers - then this is good, is a blessing, and produces great benefit.

However, if each of them declare the others to be misguided and attack their actions, then this harm is very great and its evil consequences very serious. Then what is obligatory upon the Muslims is to clarify the true state of affairs and to discuss with each group and to sincerely advise all of them that they should proceed upon the way laid down by Allaah for His servants, and upon that which our Prophet Muhammad *sallallaahu 'alayhi wa sallam* called to. Then those who ignore this, or continue in their stubbornness, due to personal benefit or goal - known only to Allaah - then what is obligatory upon those who know the reality is to make this known about them and to warn against them, so that the people may avoid their path, and that those who do not know the reality of their affair may not fall into it and be led astray, and that they are not turned away from the Straight Path which Allaah ordered that we follow, as occurs in His - the Mighty and Majestic's - saying: "And this is My Straight Path, so follow it and do not follow other paths that will separate you from His Path. This has He ordained for you, that you may become pious." [Soorah al-An'aam 6:153]. And from that which there is no doubt about is that the multitude of sects and groups in the Islaamic society is, *firstly* something desired by Shaytaan, and *secondly* something desired by the enemies of Islaam from amongst mankind. Since agreement and unification of the Muslims, and their being

aware of the dangers which threaten them and their *'aqeedah* (beliefs), will make them active in refuting and rebutting it, and acting in a unified manner for the benefit of the Muslims - thus repelling the danger from their religion, their lands and their brothers. And this is something which the enemies - from amongst mankind and jinn - are not pleased with. Therefore they are very eager to split-up the Muslims, destroy their unity and to sow the seeds of enmity and discord between them. We ask Allaah that He unites the Muslims upon the truth and that He removes from their society every type of misguidance and every cause of discord. Indeed He is the One Who is able to do that, and He is the One having full power over it." <sup>14</sup>



1. Question and answer taken from *al-Fataawaa* (1/222) of Shaykh bin Baaz.
2. Related by Muslim (1/191) from Ibn 'Abbaas *radiallaahu 'anhu*.
3. Related by al-Bukhaaree (1/126) and Muslim (no.1599) from an-Nu'maan ibn Basheer *radiallaahu 'anhu*.
4. **Saheeh**: Related by Ahmad (1/200), an-Nasaa'ee (8/327-328) and at-Tirmidhee (no.2637), who authenticated it, from the narration of al-Hasan ibn 'Alee *radiallaahu 'anhumaa*.
5. *Al-Fataawaa* (1/68-69).
6. Related by Muslim (4/1980) from an-Nawwaas ibn Sam'aan *radiallaahu 'anhu*.
7. **Saheeh**: Related by Ahmad (5/63) and it was authenticated by al-Albaanee in *as-Saheehah* (no.1352).
8. Related by at-Tirmidhee (1/217-218) who said: "The hadeeth is Hasan Saheeh."
9. *Al-Fataawaa* (1/193-194).
10. *Al-Fataawaa* (1/242).
11. **Hasan**: Related by Abu Dawood (no.4812) and others, from Abu Hurayrah *radiallaahu 'anhu*. Imaam an-Nawawee authenticated it in *Riyaadhus-Saaliheen* (no.174).
12. Related by al-Bukhaaree (4/323) and Muslim (no.2628), from Abu Moosaa al-Ash'aree *radiallaahu 'anhu*.
13. *Al-Fataawaa* (1/251-253).
14. *Majmoo' Fataawaa wa Maqaalaat Mutanawwi'ah* (5/202-204).

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